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AUTHOR Weng, Carolyn
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ABSTRACT

This document presents two resource units for studying the cultural diversity and unity of several countries. The unit was developed as part of a series by the Public Education Religion Studies Center. The resource units serve the religious components of broader cultural studies of the USSR and Japan. Three statements of rationale underlie the unit: (1) Diverse cultures develop as people try to meet their needs and solve their problems; (2) Culture is affected by the natural environment; (3) The diverse responses to meeting human needs and problems contain elements of commonality. The course is designed to increase student awareness of the diversity and commonality within human society by providing conceptual tools with which to analyze cultures. Inclusion of the religious dimension of culture is considered essential if the portrayal of the culture is to be accurate, since religion is the synthesis of world-view and life-style. The approach is interdisciplinary with the greatest cognitive emphasis on geography and cultural anthropology but including perspectives from sociology, history, and political science. Generalizations, concepts, subject matter, and vocabulary are presented. Both cognitive and affective objectives are stated, and initiatory, developmental, and culminating activities are described. The document concludes with evaluation suggestions and a thorough list of instructional materials. (Author/BC)

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# THE RELIGIOUS DIMENSIONS OF WORLD CULTURES: RELIGION IN THE USSR AND JAPAN

prepared for
Seventh Grade Social Studies

by
Carolyn Weng
Miami Valley School
Centerville, Ohio

for the
Teacher Education Institute on
the Religious Dimension of World Cultures
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sponsored by the
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Wright State University
Dayton, Ohio 45435

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# THE RELIGIOUS DIMENSION IN WORLD CULTURES: RELIGION IN THE USSR AND JAPAN

## I. INTRODUCTION

The diversity of people's cultural creativity which also contains expressions of their commonality is the two-sided coin of this seventh-grade social studies course. The course is designed to increase student awareness of the diversity and commonality within human society by providing conceptual tools with which to analyze cultures. While an understanding and appreciation of other cultures is the immediate goal of the course, the student should be encouraged to use these intellectual tools to analyze his own culture and his role in it. The course is thereby only one in a long series of steps in the student's maturing process. Acquiring analytical skills, intellectual insights and emotional richness is a part of the base from which a democratic society posits an individual will choose and defend his own value system.

The course "Peoples of the World" presents several countries and studies aspects of both cultural diversity and unity. The resource units which follow would serve as the religious components of broader cultural studies of the USSR and Japan. The overall course understandings would include:

1. Diverse cultures have developed as people in different places have tried to meet their needs and solve their problems.
2. A people's culture is affected by the natural environment.
3. The diverse responses to meeting human needs and problems contain elements of commonality.

This approach is interdisciplinary with the greatest cognitive emphasis from geography and cultural anthropology but including perspectives from sociology, history and political science. The course is designed for a group of intellectually average and above-average seventh graders.

The religious components as outlined below would comprise approximately one week of class time out of the five weeks of study time allotted to each of the two countries in question. Inclusion of the religious dimension of culture is considered essential if the portrayal of the culture is to be accurate. Religion is the synthesis of world view and life-style conveyed to adherents by the symbols and rituals of their particular religious tradition. A religion establishes for its adherents patterns and values of life. The culture beyond the boundaries of religious practice interacts with religion so that both the religion and the culture are influenced and changed in on-going ways. Therefore, the students should learn from the religious components (1) about the religious traditions and (2) ways to examine the interaction of religion and culture.

## II. CONTENT

A. Generalizations - U.S.S.R. and Japan:

1. Religion synthesizes world view and life-style by means of symbols and rituals.
2. Religions are believed by their adherents to contain transcendent truths.
3. Religious traditions are ways of thinking, feeling, valuing and acting preserved by the community and manifested in symbols, events, persons, documents, artifacts, rites, customs, beliefs and ideas.
4. Religion studies assumes there is a dynamic interaction between religion and culture and seeks to understand it.

B. Concepts - U.S.S.R. and Japan

| Religious | | Cultural |
|---|---|---|
| world view | sacred objects | tradition |
| life-style | sacred literature | diversity |
| sacred times | sacred symbols | change |
| sacred places | sacred rituals | acculturation |

RESOURCE MATERIALS ON THE U.S.S.R.

C. Subject matter outline:

U.S.S.R. - Religious practices today:

1. Religious traditions with the largest number of adherents are Russian Orthodoxy and Islam; adherents of Judaism, Protestant Christian sects and Buddhism exist in smaller numbers.
2. The religious traditions of the U.S.S.R. are diverse because the citizens have diverse origins and cultures.
   a. Russian Orthodoxy was brought by missionaries 1000 years ago from Turkey to Slavic Russia and became the dominant tradition.
   b. Islam came to Central Asia through trade and cultural contacts with the Middle East.
   c. Judaism was brought by Jews from Eastern Europe.
   d. Buddhism is an important religion of local peoples in Soviet East Asia because of past cultural contacts with Chinese civilization.
3. Through a variety of religious practices, adherents have kept their religious traditions alive with few institutions for religious education and worship.
   a. Russian Orthodoxy - icons.
   b. Islam - prayer and fasting.
   c. Judaism - Sabbath supper in the family.
   d. Buddhism - isolation from mainstream of Soviet life permits continuation of a more traditional way of life of which religion is one part.
   e. Protestant sects - small group Bible study in homes.
4. There seems to be a trend toward renewed interest in traditional religious practice and values in the U.S.S.R.
   a. Increased attendance at Orthodox services.
   b. Dissidents who emphasize religious heritage like Solzhenitzyn.
   c. Growth of Protestant sects.
5. Religious practice in the Soviet Union is greatly influenced by government policy
   a. The Soviet government has attempted but failed to end religious beliefs and practices among the Soviet peoples.
   b. The government tries to discourage religious practices by such means as withholding educational and job opportunities from adherents, closing religious meeting places and requiring Communist party members to be atheists.
   c. The communist belief system has similarities to a religious belief system by proscribing a world view and life-style manifested in symbols and rituals.
      1) Widely regarded as an ideology rather than a religion, communism does not postulate a transcendent (ultimate) reality beyond the ability of man to create.

D. Vocabulary

| U.S.S.R. | |
|---|---|
| sacred | communism |
| ritual | Russian Orthodoxy |
| symbol | Islam |
| adherent | Judaism |
| Mass | Buddhism |
| atheist | Protestant sect |
| atheism | dissident |

## III. OBJECTIVES-U.S.S.R.

A. Cognitive objectives:
1. Identify the two major religious traditions, Russian Orthodox and Islam, from written descriptions or pictures showing their religious practices.
2. Be able to describe three ways in which the Soviet government attempts to restrict religious practices.
3. Explain at least one religious and one non-religious reason some people in the U.S.S.R. are interested in traditional religious practices.
4. Identify three categories (see Concepts) of religious expression and give a concrete example from Soviet and American life.
5. Analyze the usefulness of a given (one unfamiliar to students) religious practice to the survival of the religious belief it reflects.

B. Affective objectives:
1. Demonstrate an attitude of curiosity toward religious practices in cultures under study by asking questions for clarification and deeper understanding.
2. Demonstrate an attitude of curiosity toward their own world view or life-style by trying to compare and contrast their experiences with those of the peoples under study.
3. Demonstrate an attitude of objectivity by asking pertinent questions relating to world view and life-style.
4. Demonstrate objectivity by suspending judgment and seeking the function of the ritual (or symbol) on at least one occasion when presented with a new religious practice.
5. Show respect by expressing the right of individual choice about religious practices.
6. Show respect by the absence of derogatory or ridiculing comments about religious practices in other cultures.

## IV. POSSIBLE ACTIVITIES

A. Initiatory activities
1. Mapping religious expressions - Using blank sheet of paper, ask student to represent his home by an "x" in the center; jot in, in best proportion possible, all evidences of religious expression in his community. Discuss exercise to broaden student's definition of religious expression and establish categories (see Concepts).
2. Locate evidence of religious expression in the U.S.S.R. - Students should search books in classroom library on U.S.S.R. and record evidence by category.

B. Unit activities
1. Film, "Religion in Russia" - Preparation: review concept of diversity as it applies to the U.S.S.R. Question sheet to follow movie--Religions and religious practices today in the Soviet Union.
2. Group research on the question, "How does religion survive?" Assign small groups to each religious tradition. Research religious practices which can be continued without institutions for religious education and worship. Emphasis on sacred times, objects, literature, ritual.
   Orthodoxy - icons.
   Judaism - Sabbath supper in family.
   Islam - prayer and fasting.
   Buddhism - continuation of a traditional way of life with religion as a part.
   Protestant sects - small group Bible study in homes.

B. Unit activities (cont'd)

3. Sharing of group research in oral reports and class discussion. Oral reports must be illustrated.
4. Reading on marriage in a wedding palace; question sheet on ways government attempts to supplant religious practices; comparisons with civil and religious weddings in U.S.
5. Oral reading by student: Youth view of religious practice from Russia: Hopes and Fears by Alexander Werth.
6. Reading on government restrictions on religious practice.

C. Culminating activities

1. Guided discussion to develop a definition for religion. - Ask students to speculate about reasons for continuing interest in religion in the Soviet Union. Read to students from H. Smith's account of Easter Mass in The Russians the reasons Russians gave for attending and believing, pp. 578-582. Ask students to write their definition for religion; such concepts as spiritual values, belief in God expressed in ritual and symbol, should be the aim at this point. As the study of religions in various cultures progresses, more sophisticated definitions can be attempted.
2. Alternative life-styles (this activity near the end of entire U.S.S.R. unit)
   Role playing: "Life in the U.S.S.R. would be more meaningful if" -
   Religious adherent — Dropped-out youth, Soviet-style
   Communist party member — Two work-within-the-system people
3. Comparison chart: communism and Orthodoxy (this activity done after the political system and religion have been studied) List celebrations, rituals, literature, places, symbols. Discuss topic: "Do Soviet peoples think communism will replace religion (various views)?

## V. EVALUATION

A. Test situations

1. Essay test dealing with cognitive objectives - Sample question: The government of the U.S.S.R. discourages religious belief and practice. Choose one religious tradition (Orthodox, Islam, other) to write about. (1) Describe a religious practice of this religion which continues today in the Soviet Union. (2) What important religious idea does this practice help adherents remember? (3) Tell one reason government restrictions have not stopped this practice.
2. Objective test: Identify religious practices as Russian Orthodox or Islamic from pictures.

B. Creative and group participation experiences

1. Role playing. Using as a checklist the unit generalizations and objectives, teacher will listen for expressions of attitudes and cognitive understandings of the current status of religion in the U.S.S.R. during the role playing session suggested under Possible Activities.
2. Application of concepts to new situation. Present students with information about the practice of Buddhist meditation in Japan (a form of religious practice they have not yet studied). Ask students to recall the restrictions on religious practice in the Soviet Union. Then ask students to complete a short paragraph beginning "I think the practice of meditation would (would not) help a religious person in the Soviet Union keep his religion alive because ..." Have several students read their answers and discuss.
3. Group open book quiz. List three categories of religious expression (see Concepts and give a concrete example of each from Soviet and American life. Students should work in small groups. Discussion and questioning among members of the group should be encouraged.

## VI. INSTRUCTIONAL MATERIALS

Books for use by teachers - U.S.S.R.

Billington, James H. The Icon and the Ace: An Interpretative History of Russian Culture. New York: Knopf, 1966.

Bociurkiw, Bohdan R. and Strong, John W., eds. Religion and Atheism in the U.S.S.R. and Eastern Europe. Toronto: Univ. of Toronto Press, 1976. Essays by leading scholars from U.S., Canada, W. Europe and Yugoslavia representing various disciplines concerning the religious and anti-religious developments since W.W.II. Relationships of church and state is recurring theme; some attention to religious beliefs of ethnic minorities. Raises questions about (1) extent to which Western observers exaggerate importance of religious life and (2) how party bosses and ideologues feel their world view is threatened by failure of religion to disappear.

Bronfenbrenner, Urie. Two Worlds of Childhood: U.S. and U.S.S.R. New York: Pocket Books, 1972.

Dornberg, John. The Soviet Union Today. New York: Dial Press, 1976.

Fireside, Harvey. "Detente and Soviet Union." Problems of Communism, (Mar-Apr, 1977), pp. 85-88. Book review and analysis of the last six years of Soviet dissident activities. As contacts between U.S.S.R. and outside increased, repression of internal dissidents increased. This article reviews translated works of six Soviet dissidents including Vladimir Bukovskey, Valentyn Moroz and Victor Faynberg. Concludes that "keeping abreast of what is happening behind the Soviet 'mask' without trying to measure with accuracy the scale of what is happening may be all that we can expect for the time being."

Geyu, Georgie A. The Young Russians. Palm Springs, Calif.: Etc. Publishing, 1975. Attempt to describe and document the "spiritual search" among Soviet youth. Book contends search takes form of revival of Russian nationalism in reflecting on the spiritual values of Orthodox philosophy and pre-revolutionary writers, not a flocking to traditional organized religion. Includes a chapter on ways the values of Soviet youth may act as a force for change on the system.

Powell, David E. Anti-religious Propaganda in the Soviet Union: A Study of Mass Persuasion. Cambridge, Mass.: MIT Press, 1975. Deals with the anti-religion campaign in general and with major groups (Christian, Jewish, Muslim). Powell's conclusion: government efforts only partially successful. Have reduced attendance and religious observances. Less successful in convincing adherents their views are wrong and still less successful in molding citizens into "new Soviet man."

. Religious Minorities in the Soviet Union. London: Minority Rights Group, 1970. Information on the current status of religious minorities.

Shulman, Colette, ed., We the Russians: Voices from Russia. New York: Praeger, 1971. Selection of primary sources prepared for high school students.

Smith, Hedrick. The Russians. New York: Ballantine Books, 1976. A rendering of the meaning of Soviet life by the N.Y.Times correspondent in Moscow.

Tokes, Rudolf L., ed. Dissent in the U.S.R.R.: Politics, Ideology, and People. Baltimore, Md.: Johns Hopkins Univ. Press, 1975. Periodizes Soviet dissidents since W.W.II. Characterizes three types of dissident groups: Moral-absolutists like

Solzhenitzyn, instrumental-pragmatics like Sakharov and anomic-militants (includes various nationalist movements, persecuted religious believers, unreformed Stalinists). Includes article by Barbara Wolfe Jancar on religious dissenters and one by George Feifer on young dissidents.

Books for use by students - U.S.S.R.:

Cartier-Dresson, Henri. About Russia. New York: Viking, 1974. Photographic essay.

Fairchild, Johnson E. et al., eds. The World and Its People: U.S.S.R. New York: Greystone Press, 1963.

Francisco, Jacquelyn. Come Along to Russia. Minneapolis, Minn.: Denison, 1967.

Rice, Tamara Talbot. Russian Icons. London: Spring Books, 1963. Pictures of icons.

Schulthess, Emil. Soviet Union. New York: Harper and Row, 1971. Photographic essay. Superb.

. Illustrated Library of the World and Its People: U.S.S.R., Vol. 1 and 2. New York: Greystone Press, 1969.

Wallace, Robert. The Rise of Russia. Great Ages of Man Series. New York: Time-Life, 1967.

Filmstrips:

"U.S.S.R.: A New Generation Speaks." Schloat. 4 color filmstrips, 15 min. each. The life-styles, attitudes, hopes and problems of Soviet citizens, especially the young.

Films:

"Religion in Russia." Russia Series, i.f.f., rental $10.00, Univ. of Illinois, No. 53044, Color, 20 min.

Suggested Textbook:

Soviet Union. People of the World Series. Glenview, Il.: Scott, Foresman and Co., 1975. Includes a chapter on religion. Deals only with Russian Orthodoxy and church-state relations.

## RESOURCE MATERIALS ON JAPAN

(See resource materials on U.S.S.R. for generalizations and concepts on which the Japan unit is also based.)

C. Subject matter outline:

Japan - Religious values reflected in culture

1. Buddhism and Shintoism have been major influences on Japanese culture.
2. Shintoism is Japan's oldest religious tradition; it gave the Japanese a sense of community by explaining their origins and the interest of the supernatural world in them.
   a. Shintoism's world view is that the kami will protect Japan and its people if they respect and honor the kami.
   b. While many people no longer believe in the supernatural power of the kami, they celebrate Shinto rituals to remember Japanese history and tradition.

C. Subject matter outline (cont'd):
   2. c. Shintoism's life-style includes
      1) respect for nature.
      2) following rituals showing respect for the kami.
      3) carrying out one's duties to his group and country.
   3. Buddhism has many sects in Japan but Zen Buddhism's influence on culture has been particularly strong.
      a. Zen Buddhism's world view is the "oneness" of all life; enlightenment (or the realization of this oneness) comes through meditation.
      b. Zen Buddhism's life-style in Japan emphasizes such values as simplicity, self-control, harmony and compassion.
         1) Ikebana - harmony, simplicity.
         2) Rock garden - harmony, simplicity.
         3) Jujitsu - self-control.
         4) Ink-brush painting - self-control, simplicity.
         5) Meditation - self-control, harmony.
      c. Zen Buddhism is based on the world view and life-style of Siddhartha Gautama.
   4. Japanese historically synthesize (blend) new ideas with old.
      a. Many Japanese follow both Shintoism and Buddhism.
      b. "New religions" are gaining adherents in Japan; they combine ideas from traditional religions with adaptions to modern living; e.g., Soka Gakkai (Buddhism plus materialism)
      c. The search for a new synthesis of values is a major tension in life for both religious and non-religious Japanese.

D. Vocabulary:

| | Japan | |
|---|---|---|
| diety | shrine | world view |
| Shinto | temple | life-style |
| Buddha | meditation | |
| Siddhartha Gautama | enlightenment | |
| Buddhism | reincarnation | |
| kami | sect | |

## III. OBJECTIVES-JAPAN

A. Cognitives objectives:
   1. Examine Buddha's life story for illustrations of compassion.
   2. Describe how one Buddhist value (from among compassion, simplicity, self-control, or harmony) has influenced the Japanese life-style.
   3. List two or three ideas from the world view (the most important truths about life's meaning) of Zen Buddhism. Describe how these ideas are similar to or different from your world view (or that of someone you know).
   4. Distinguish the world view of Zen Buddhism from the practices which reflect the world view. A sample list might include such statements as:
      (world view) Life is suffering.
      " " Enlightenment will end suffering.
      " " All life is one.
      (life-style) Ink-brush painting requires bold strokes.
      " " Rock gardens are places for quiet meditation.
      " " Flower arrangements should be simple.
   5. Hypothesize on the possibilities for Americans to use blending (combining new and old ideas) to solve some modern problems.

B. Affective objectives:
(See Affective objectives - U.S.S.R.)

## IV. POSSIBLE ACTIVITIES

A. Initiatory activities:
1. Discovering religious expression: List on board categories of religious expression learned in previous unit such as sacred times and spaces. Provide illustrated books and materials on Japan for students to search. Record findings in appropriate category.
2. Understanding a religious value: Read to students the story "Gohei Saves His Village" or any other illustrating compassion. Analyze for the value illustrated; would an American react in the same way? Speculate on how a person would learn such a value.

B. Unit activities:
1. Shinto: Reading on origins and practice today; practice interpreting meaning of rituals in accompanying photographs.
2. Dramatization of the creation of Japan from Shinto myth by a group of students.
3. Filmstrip on Buddhism (Time-Life Series on the World's Great Religions). Topics: Buddha's Life, Buddhism's world view.
4. Dramatization by students of Buddha's last conversation with his wife.
5. Students formulate ethical guidelines for ending human suffering (before studying Buddhist ethics).
6. Reading on the Eightfold Path. Students should compare their list of ethical guidelines with Buddhist ones noting similarities and differences. Teacher should emphasize the right of individual choice of values in the U.S. Also that the study about religion is for the purpose of understanding other's views.
7. Slides of current Japanese religious practices. Guest speaker could share observations of current scene.
8. Storytelling by students of episodes from the tales of Buddha's lives.
9. Learning centers--Japanese customs and symbols with religious meaning.

| | Procedures |
|---|---|
| Ikebana<br>Rock garden<br>Household shrine<br>Origami<br>Jujitsu<br>Haiku<br>Ink-brush painting<br>Meditation<br>Buddhist wheel<br>Lotus | 1. Read background material provided.<br>2. Make, draw, paint, arrange or otherwise do the activity.<br>3. Write in student's own words the religious meaning in the custom.<br>4. Use Japanese music for mood setting during individual research time. |

C. Culminating activities:
1. Search for identity in Japan: Reading from We The Japanese: Voices from Japan on the questioning of tradition and the rise of new religions.
2. Search for identity in America: Ask students to suggest new conditions which may require changes in the American life-style; e.g., resource shortages suggest energy conservation or the old value frugality; the search for pride leading to a search for ROOTS. Are Americans following the Japanese example of blending the old and new to solve problems?
3. Guided discussion: defining religion as explored in Japanese setting. Discussion should include concept that religious practices and values are reflectors of world view. The study about religion requires investigation into both world view and life-style and may lead beyond a religion's own adherents to the society at large.

## V. EVALUATION

A. Test situations:
1. Essay test dealing with cognitive objectives.
   Sample question: People use everyday activities to express their religious ideas. Choose one of the following Buddhist values - simplicity, self-control, compassion. Find a picture in your text which you think shows that idea being practices. Explain your choice.
2. Objective test of short answer and/or multiple choice questions on the practices and ideas of Shinto and Buddhism.

B. Creative and group participation experiences:
1. Meet with students in small groups to discuss learning center projects. Can students verbalize relationship between religious idea (value) and behavior in Japan?
2. Applying the concept of blending old and new ideas.
   During culminating activity #2 on the search for identity in America, teacher should take note of student attitudes (toward the concept of blending when it is identified as Japanese) and the level of maturity (do they express any interest in searching the past for insight into current problems).
3. Creative writing
   If Buddha visited the school, what might be his observations regarding simplicity, self-control or compassion, as practiced here.

## VI. INSTRUCTIONAL MATERIALS

Books for the use of teachers - Japan

Benedict, Ruth. The Chrysanthemum and the Sword. New York: World Publishing, 1967. Novel; provides feel for cultural ways and values.

Clavell, James. The Shogun. New York: Atheneum, 1975. A novel; provides feel for cultural values; not historically accurate.

Dixon, Dorothy. World Religions for the Classroom. W. Mystic, Conn.: Twenty-third Publ., 1975. Concrete suggestion for classroom activities which help children understand various religious traditions.

Dumoulin, Heinrich. A History of Zen Buddhism. New York: Pantheon, 1969. Background reading for teacher in Zen.

_____. The Cultural, Political and Religious Significance of Buddhism in the Modern World. New York: Macmillan, 1976.

Keene, Donald. Living Japan. New York: Doubleday, 1959.

Kidder, Jonathan. Japan before Buddhism. New York: Praeger, 1966.

Langer, Paul F. "Radicalism in Japan," Problems of Communism. (Nov-Dec., 1976), pp. 89-91. Analysis of left-wing student and teacher movements. Concludes that radicalism as a political force will not have much future in Japan if government continues to broaden its political base and widen its responsibilities toward a welfare state.

Maki, John M. We the Japanese: Voices from Japan. New York: Praeger, 1972. Excellent source for readings or storytelling episodes for a teacher.

McFarland, Horace. Rush Hour of the Gods: Study of New Religious Movements in Japan. New York: Macmillan, 1967.

Minear, Richard and Clark, Leon. Through Japanese Eyes. Vol. 1 and 2. New York: Praeger, 1974. A selection of primary sources on various aspects of Japanese culture; readings usually depict a traditional situation followed by the contemporary. Prepared for high school students.

Nakane, Chie. Japanese Society. Berkeley, Calif.: U. of Calif. Press, 1970. Explains contradictions and tensions inherent in contemporary Japanese society.

Reischauer, Edwin. The Japanese. Cambridge, Mass.: Belknap Press, 1977. A short but insightful chapter on religion. Concludes most Japanese are no longer serious adherents of Shinto and Buddhism. Christianity has very small following, but its value system is having a far-reaching impact.

Books for use by students - Japan

Deroin, Nancy. Jataka Tales: Fables from the Buddha. Boston: Houghton Mifflin,1975. Thirty tales told by the Buddha illustrating values and philosophy.

Earhart, H. Byron, comp. Religion in the Japanese Experience. Belmont, Ca.: Dickenson, 1969.

. Gangoji Research Institute of Folk-Custom Materials Connected with Buddhism. Tokyo: Academic Press of Japan, 1969.

Herold, Andre. The Life of Buddha According to Legends of Ancient India. Trans. from French by Paul Blum. Tokyo: Tuttle, 1954.

. A Hundred Things Japanese. Tokyo: Japan Culture Institute, 1975. Very short essays written by foreigners living in Japan describing Japanese celebrations, places, customs, etc. Photos.

. Japanese Religion: A Survey. Agency for Cultural Affairs, Tokyo: Kodansha International, 1972.

Kidder, Jonathan. Ancient Japan. New York: J.Day, 1965.

Louis-Frederic. Japan: Art and Civilization. New York: Abrams, 1969.

Piggott, Juliet. Japanese Mythology. New York: Paul Hamlyn, 1969.

Suzuki, Daisetz. Zen and Japanese Culture. New York: Pantheon, 1959.

. World and Its Peoples: Japan and Korea. 2 vols. New York: Greystone Press, 1964.

Filmstrips

"Japan - A Changing Nation." New York Times Filmstrips. A series of six filmstrips records or cassettes and teacher's guide. Includes "Young People of Japan" and "Art and Religion in Everyday Life."

"The Spirit of Japan." Encyclopaedia Britannica Educational Corporation. 1974. A series of five filmstrips, cassettes and teacher's guides. Almost totally ignores religion. If used, script requires additional comment by teacher. Portrays Japanese as void of contradictions in life!

"The World's Great Religions." Time-Life Education. 1973 revised. Filmstrips. Includes filmstrips, cassettes and teacher's guides on Christianity, Hinduism, Islam, Judaism and Buddhism.

Films:

"The Mood of Zen." 13 min. color, Hartley Production. Available from Wright State University.

Recordings:

Folkways/Scholastic Records; 902 Sylan Avenue; Englewood Cliffs, N.J. Religious music and folk music of Japan.

Suggested Textbook:

Japan. People of the World Series. Glenview, Il.: Scott, Foresman and Co., 1975. Includes chapter on religion. Discusses Shinto and Buddhism. Emphasis on Buddhism's influence on culture.